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Contemporary Catholic Authors: Daniel Sargent, Metaphysical Poet and Biographer of a New World

By PAUL J. KETRICK, PH.D., President,
Loretto College, Denver, Colorado

It is always refreshing to encounter a writer who is at ease in spiritual climates. But it is pleasant and profitable indeed, at a time when war clouds hang low in the heavens "and no birds sing", to turn to the engaging pages of one whose eye is fixed keenly on the ark and the dove, one who knows the heavenly consolation of Mary's pity and the eternal mystical verity of bread and wine. To tell of far-off and fantastic things is comparatively easy, but to sing the well-nigh unutterable Iliad of daily striving, of present virtue, and of future victory calls for a strong heart. Such a poet must have a firm grip on essentials, as well as an unassuming, unhurried, and scholarly touch. Rarely, in recent days, has any poet presented such splendid credentials for the task as has Daniel Sargent.

BIOGRAPHY

On August 22, 1890, Sargent was born in Boston, his parents being Francis William and Jane Welles (Hunnewell) Sargent. That a poet whose work has been described as being lineally descended from the metaphysical lyrics of John Donne, should happen to be born in Boston may indeed surprise some. But "a man is a faggot of thunderbolts", as Emerson put it, and whether a hero comes from Assisi, or Springfield, his background is no less secure than if he has issued from the very courts of the Lady of the

Lake. The significance is that, from one point of view, a lineal descendent of Donne might have been expected to be reared in an English vicarage and to have accepted a fellowship at Pembroke or Magdalen, strolling book in hand by the banks of the Cherwell. But Daniel Sargent was born in Boston, only four years prior to the death of Oliver Wendell Holmes. Fortune's first gift to him, therefore, was an American birthright, and of the value of this jewel he revealed himself delicately appreciative when he gave it a most fastidious mounting in his 1939 volume, *Our land and Our Lady*. He perceived the glory resplendent in the names of DeVaca, De Smet, Carroll, Father Padilla, Father Foucault, and many others. True, elsewhere he writes of Gerard Manley Hopkins or Paul Claudel, but he writes also of Orestes Brownson; he finds inspiration in the moonlit road that leads to Welles-Perennes, but he also romantically sails the gulf of lower California or plunges into unknown new-world wildernesses in company with the missionary. How often have earlier New England poets been roundly scored for a vice that was attributed by Saint Augustine in one of his epistles to a certain wife beaten by her husband for looking too much out of the window—*immoderatus per fenestram aspicientem!* They gazed abstractedly across the broad

blue expanse of the Atlantic, impervious to the beauty of native surroundings. Slowly, indeed, the obvious truth was learned,—that even Father Tiber flows less majestically and fearfully than the Great Father of Waters, and that the ranges of Colorado rival the Matterhorn. Poets began to retire from the custom of unquestioned foreign obeisance. As one example, Longfellow has been described as a gentleman of parts—especially foreign parts, by some critics. Yet, while Holmes basked in the Boston boarding house and Whittier reminisced of the snowbound country, Longfellow at least visited in fancy both the region of Acadia and the reaches of the Mississippi, thereby setting the stage for a majority of later and more accurate treatments and encouraging poets to think realistically of the great American scene. By and large, there is enough healthy growth in the work of Sargent to lead us to feel that he is one of those poets who find in our native effort hints of a fiery sunrise rather than of a lambent dusk. Surely it is evident that here are enough themes for everybody. Indeed, what new day may not actually see an American Chaucer, Shakespeare, Milton, or Keats?

If, in a preliminary way, it were advisable to select one word that might express the personality of Daniel Sargent, the word would have to be "cultured". Admittedly, "culture" is a term much overworked,—thanks especially to the lecture and literary clubs,—but anything of traditional grace or measured refinement that it still retains may well be applied to this writer. "Conservative" is likewise an epithet he may merit, particularly in regard to dress and manner. Possibly Shakespeare in a gathering might ape the fine gentleman, as Robinson suggested,

and we are told that Browning could act the part of "an enthusiastic stock broker" on occasion, but the probabilities are that if Daniel Sargent were in a room where all of the people present were talking about him, few would know that he had come. He is not romantic, if romantic means loading one's mind with things that may never be; yet he is not realistic, if realistic means being closely concerned with a world of eating and drinking. Sargent prefers to be less directly concerned with sensational themes of the drift toward evil, but more directly concerned with the often imperceptible trend toward good.

Much contrast is found in the early and continued academic and military background of Daniel Sargent. Educated at Groton School, he took his Bachelor's degree at Harvard in 1913 and his Master's degree the following year. Immediately there began a term of service in professorial harness that was interrupted by action in France during the World War and by later intervals of travel and study abroad. Daniel Sargent was in Ambulance Service with the French Army in 1916 and was rewarded with the Croix de Guerre in 1917 upon termination of that service. When America plunged into the conflict he served as First Lieutenant in the Fifth Field Artillery with the First Division of the United States Army in France, meriting the rank of Captain in October, 1918. The years 1920 and 1921 brought a period of study and travel on the Continent which was repeated again in 1929 and 1930. In the Spring of 1939, Sargent toured Spain with interest, writing striking notes for *America* on his observations at Madrid, Burgos, and Toledo.

Shortly after the war, Daniel Sargent was a convert from the Unitarian Church to Roman Catholicism. On June 21, 1920, he married Louise Riche Coolidge of Portsmouth, New Hampshire. A daughter Louise Ann was born October 29, 1921, and a son, Daniel Ignatius, on August 1, 1924. The poet has held membership in various learned societies, including the American Catholic Historical Society, of which he was president in 1936. Over a period of years he has been a prominent member of the American Catholic Poetry Society, serving a term as president in 1935-37.

THE PEN OF THE POET

While most critics would probably agree that the major contribution of Daniel Sargent has been made in prose, it is nevertheless true that the pen of a poet has ever been discernible in the essays and biographies, while his verses themselves, though never pretentious, have sincerely thrilled many readers. Beginning with the slender volume *Our gleaming ways* in 1915 and continuing with somewhat diffident pressing of the grapes of poetry in *The door, and other poems* (1922), and that graceful—albeit a trifle unreal—fantasy of World War days, *The road to Welles Perennes*, in 1924, Sargent tuned his lyre anew with *My account of the flood*, about 1930, and the brief *Song of the three children* in 1932, before going on to write what is probably his best collection of poems in 1935, — *God's ambushade*. Meanwhile, many of his poems appeared regularly in the pages of *The Commonweal*, *America*, or *The Atlantic Monthly*. He showed himself in manner original and direct, though not always notably profound. His metres are, upon the whole, comparatively simple, buoyed by meaningful repeti-

tions, and the verses proceed throughout with a gentle footfall that comes pleasantly to ears revolting from the boom and parade of Lindsay or the hasty, but often indecent verbal jugglings of the Imagists.

If *God's ambushade* be representative of Sargent's poetical output, we may say that it is a little volume of a half hundred lyrics shot through with love and joyfulness of living in a glad world of clouds and stars and woods and hills:

*Christ by being born has made
All the earth so near that I
Fall in friendly ambushade.
Here's the world on which men die.*

To understand Sargent's perspective it is necessary to understand completely that to him even the skies are "the great blueprint of God's heavenly plan", that

*I should rather be buried alive when
they think me dead
Than step for an instant from our Lady's
pity.*

Such a note, we dare to repeat, is refreshing and indicative of a splendid spirit of sacrifice. Here, we are told, is the earth on which men die, but out of that death itself will rise the conflict of the future, in preparation for which the trials of life itself are but brief tournament. Here, says the poet, "the battle lines are solid":

*Here is the last fight of all warriors,
Here is the battle lost, or the battle gained.*

Poems such as "The Ark and the Dove", "Premonition", "Preference", and "Cain", deserve careful rereading. "Cain", incidentally, is an experiment in rhymed narrative that displays much more than merely good motivation and a firm touch.

BIOGRAPHICAL WORKS

The initial prose work of Sargent to attract widespread attention in the reviews was *Thomas More*, which greeted

the world in December of 1933. "In one of the sweetest and most delectable pieces of prose that has appeared in this country for a long time," says the reviewer in *America* for March 24, 1934, "Mr. Sargent tells the life story of Sir Thomas More—Londoner, Catholic, and Martyr—from the time when, as a lad, he entered the service of Cardinal Morton as a page at Lambeth Palace, until that sixth day of July in 1535, when, on Tower Hill, he laid down his life rather than deny the ancient Catholic Faith which had been England's religion for almost 1,500 years." Sargent here emerges as an analyst free from pedantry of the lecture hall to set up a valid pictorial reconstruction of the incidents of these times in English history, the personal traits of More, and his prudent and intellectual decision in the face of "the Supreme Head of the English Church". The narrative is clear and simply told. There are notable human touches, as in the treatment of More's daughter, Margaret Roper; and the equanimity of More, circumspect and restrained, on his way to a reward in eternity, is described in a fashion that cannot fail to impress by its sincerity. Little could be added or taken away without spoiling the general effect.

Four independents (1935), deals with Charles Péguy, Paul Claudel, Orestes Augustus Brownson, and Gerard Manley Hopkins. In a sense, it definitely follows the thread of faith, but the title must be continually born in mind, for each of the subjects was a rebel within the law,—disappointed or out of step in degree with the code of things. Péguy fled from his early catechism lessons and his disappointing schoolteacher to the arms of the socialists whose doctrines and bodies, like his, have become pulp for the stained

pages of the history of World War II. Claudel exercised widely his rôle as a Catholic rebel,—yet "not in any sense a rebel Catholic", as Sargent is at pains to point out,—but was touched during Vespers at Notre Dame and believed, as he says, "with such a clinging force, such a lifting up of my being . . . that since that time, not all the books, nor all the reasonings, nor all the vicissitudes of an agitated life, have been able to shake my faith". Orestes Brownson searched within the bounds of an intellectual, yet narrow, New England, and, not thwarted by prejudice, found that which he sought. In particular, the case for Gerard Manley Hopkins is traced with patient and understanding hand by our author. What shall be said when a Greek scholar rebels from dominance of the lexicon or a temperamental poet dons the Jesuit's black robe? Perhaps Hopkins had too much spark to endure the deadly formalism of an unerring rostrum,—which may account for the story of his dragging a student around the classroom by the heels to demonstrate the cruel gesture of the noble Achilles over the body of vanquished Hector. To some, it is true, this lover of "wet and wildness", Father Hopkins, S.J., might seem oddly garbed in the habit of Loyola. To others, however, it seems appropriate, for he was one to stand strongly and win through by firm action, meriting a Christian's goal rather than the bedizened pyre of the literary aesthete. Yes, he was a wielder of strong and meaningful words, as severe in his assaults on frontiers as St. Francis Xavier or La Salle. "Mind has mountains" indeed, and the intellectual struggle with darkness is far more terrifying than braving the terrors of savage lands. Gerard Manley Hopkins was a pioneer who won victories whose fruits

he never reaped under this sun and the very existence of which his associates seldom knew. More brilliant biographies of Hopkins may well be written, but no more truly understanding critic than Daniel Sargent is likely ever to take up the pen in his behalf.

As an example of Sargent's style and felicity of citation, the following passage from *Four independents* may be offered:

Nature endowed Claudel with a vigour which made him quite ready to be a breaker down of walls. When he was born in 1868, in Villeneuve-sur-Fère-in-Tardenois, a town in Champagne, France, he was already not to be satisfied with anything less than all. He was a conqueror, but the first war-horse he rode shows that he was a conqueror of a special kind. His first war-horse was the bough of an apple tree. 'I see myself once more,' says Claudel, 'on the highest fork of an aged tree riding in the wind, a child balanced among the apples. From there, like a god upon a twig, spectator at the theatre of the world, I study the relief and conformation of the land, how its slopes and plains fit into one another. With a moveless gaze like a crow's, I regard the country spread out under my perch. I watch the road yonder which, appearing once and then again successively on the crest of hills, loses itself at last in the forest. Nothing escapes my eye: the direction of the plumes of smoke, the color of shade and light, the harvest-growth of the farmer's field, the waggon that creeps along, the cracks of the hunters' guns. The moon rises. I turn my face toward it and am bathed in its light, as I sit in my palace of fruit. Motionless still I wait, and from time to time an apple falls from the tree like a thought grown heavy and ripe.'

Catherine Tekakwitha (1937), is a much needed portrait of that gracious lily of western maidenhood reared in a village of the Mohawks. It is a presump-

tuous writer who shall tell what stuff saints are made of, though endurance against the "lean famine, quartering steel, and climbing fire" mentioned by Shakespeare in Henry VI might well be made a touchstone. Here was the earliest North American Indian girl to meet Christ in chaste renunciation. The sordid story of the long houses, the drunken revelries, the bestial atrocities and stupid treachery of a receding nation stand out in sharp contrasts against the personality of an Indian girl who gladly accepted matters that way, though she would have altered them if she could. Unfortunately, so far as Catherine Tekakwitha is concerned, it must be admitted that "the reader feels that the known facts of her life are too few to fill out a book", as Father Herbert Walker, S.J., truthfully observed. Evidences lead many to hope that the Indian maid may soon be canonized. Should this occur, her elevation would fittingly supply a more terrible indictment than words can express of the "stuff and nonsense" of so-called "complicated" modern living.

MARY AND AMERICA

In a way, one might suppose that it had been preordained that a book such as *Our land and Our Lady* (1939), would be written. It was sorely needed in our times, for too little has been known by Protestant and Catholic alike of the intimate relationship of our land to Our Lady that has always existed. This is, as Sargent says elsewhere, "our Mary's coast"—the great continent discovered by a Columbus who was buried in the robes of the Third Order of Saint Francis and claimed by Catholic Spain as its own child. Sargent's book, accordingly, is well described in *The Queen's Work* for December, 1939, as "a gallery of great

Marian names, a story of rugged toil reflecting the forest, the Indian, the missionary, the burgeoning life in the pioneer saddle and the frail canoe; Angelus bells blessed by Recollet, Sulpician, Oblate, Jesuit, and the jongleur Franciscan". The author takes enthusiastic delight in bringing together every relic, exhausting every record, and following every leafy trail or watery passage in bringing once more before us the living past. Here is a warm-hearted recital of a saga of heroic religious beginnings in a land dedicated to Christ through Mary. From beginning to end it is charged with interesting documentation and remains a most readable and lucid book. Some who have approached such themes through pious motives in the past have achieved only superior results at literary embalming, but Sargent knows how to dash into his tale of conquistador, martyr, or missionary some of the pungency of smelling salts. It is not surprising, then, that his rather full narrative seems actually all too brief.

Closely related to this book in theme is the most recent manuscript from Sargent's pen, a biography of Christopher Columbus. The product of five years' painstaking research, it will be published within a few months as part of the *Bruce Science and Culture Series*. Once more Sargent will probe in familiar style for his readers the mind, the will, and the genius of his subject, while doubtless avoiding the welter of conjecture and controversy concerning the discovery of the western hemisphere. New light on Columbus as a shrewd, vigilant, and tenacious discoverer is needed today, and it will prove of interest to many readers to follow a twentieth century Washington Irving in an earnest revaluation.

CONCLUSION

When finally a summation of the contribution of Daniel Sargent is attempted, one fact must necessarily be prominent. There is an intangible quality in the work of the author that is best appreciated only through a direct reading. Sargent does not write an incisive or vitriolic prose nor does he fashion verses that seem predestined through memorable phrasing to be graven promptly in stone on civic edifices or union terminals. He last of all, doubtless, would wish it to be so. Instead, Sargent writes simply of God, Man, and the World. From whatever few gilded Keatsian lines may have crept into his early verses and whatever "irritating mannerisms of style" may have been detected in his initial prose writings, he has grown forth to a controlled, even product that is not always devoid of symbolism and rarely lacking in the inner penetrating quality of the keen metaphysical observer. Little things may have unsuspected bigness in spiritual ways, and while the band of those who know this is small, Daniel Sargent is of them. Not interested for an instant in the merely clever art of putting words end to end, he has, nevertheless, been intensely interested at expressing an End in words.

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Early Printing in Latin America

(Concluded from February)

By JOHN M. LENHART, O.M.CAP.

St. Augustine's Monastery, Pittsburgh, Pennsylvania

BOLIVIA

The third country in America which was to receive the benefits of the printing press was Bolivia. Here again about 1612 the Jesuit Fathers set up the first press in their college at Juli on the Titicaca Lake, 12,545 feet above sea-level. From this press was issued in 1612 Ludovico Bertonio's grammar of the Aymara language (*Arte de la lengua Aymara*), a vocabulary of the Aymara language, a life of Christ in Aymara and Spanish and, finally, a *confesionario* in Aymara and Spanish. These works of Bertonio were rather large publications of 372, 873, 570, and 350 pages of printing; they all bear the imprint of 1612 and some of them may have been finished before that date, so that 1612 is the date when they were issued. Juli is one of the highest, if not the highest, place of the world, where scholarly works were printed. The editions of Juli are by far more correct, artistic and orderly than the more recent editions printed at Cuzco during the nineteenth century. Printing apparently came to an end after 1612 at Juli and for two centuries Bolivia was deprived of the cultural operation of the press.¹⁴

GUATEMALA

The fourth country in America to install the printing press was Guatemala. There the missionaries had to deal with

natives of a high pagan culture, the Maya civilization, and could think at an early date of spreading the message of the Gospel with the aid of books. The Mexican press at first supplied the missionaries with the desired books. In 1556 Bishop Francisco Marroquin's catechism in the Quiché language of Guatemala was printed in Mexico, and others followed. In 1660, however, printing was introduced into the city of Guatemala and up to 1800 no less than 161 books were printed in that city. These editions are described by José Toribio Medina in *La imprenta en Guatemala* (1660-1821),¹⁵ and by Juan Enrique D'Oryan in *Bibliografía de la imprenta en Guatemala en los siglos 17 y 18* (1660-1800).¹⁶

PARAGUAY

The fifth country in Spanish America to install the printing press was to be Paraguay, where the Jesuit missionaries introduced the art of printing in 1700 in their famous so-called "Reductions". Naturally, the press could be of service among the uncivilized tribes only after they had reached the stages of civilization. For one hundred and fifty years the merits of the Jesuits in regard to the introduction of printing in Paraguay had been forgotten and only then it became

15. Santiago de Chile, 1910.

16. Santiago de Chile, 1917. See also, Streit, *op. cit.*, v. 2, pp. 98, 590.

14. Huonder, *op. cit.*, pp. 9-11; Streit, *op. cit.*, 2:403-404.

known how they had instructed their neophytes in the art of printing, so that typography was newly invented on the plains of the La Plata. The apparition of printing on the Rio de la Plata is a unique case in the history of printing, since it was not imported from outside but was an original creation. Typography was reborn in the midst of the primeval forest with type cast by Indians recently converted, with new phonetic signs speaking to the eye a language unknown to the Old World. Besides it is noteworthy that the Jesuit missionaries gave to their Indian neophytes the blessings of the press at a time, when the capitals of many Spanish and Portuguese colonies as Santiago de Chile, Buenos Aires, Bahia, Bogotá, Quito, Caracas, had not yet received the art of printing into their walls.

As early as the year 1632 the Jesuit missionaries tried to introduce the press into their missions of Paraguay to have printed there certain books in the Guarani, Angola and Caca languages. These books, they wrote, cannot be printed in Europe, since nobody there knows those languages well and the mastery of those Indian languages is necessary in order to have them printed correctly. However, this endeavor proved abortive. Thereupon one of the missionaries took some manuscripts to Madrid and had three books in Guarani printed there in 1639 and 1640. Besides they employed Indians to copy other books. Yet when later the missions increased, the need of a press was felt again most keenly. Finally in 1700 the German Jesuit Father John Baptist Neumann (died in 1704) succeeded in having a Latin Roman Martyrology printed by the Indians of his mission. Unfortunately all copies of this

first issue of the press have been lost. The Spanish Jesuit José Serrano followed the example of the German missionary and was able to finish in 1705 the second work printed in the Jesuit Reductions. This was a translation into the Guarani language of the ascetical work of the Spanish Jesuit Nieremberg entitled: "The Difference between Time and Eternity". The work is a big book of 488 pages in larger size adorned with forty-three engravings on copper or tin, thirty-five smaller woodcuts representing scenes of the life of Christ, and sixty-seven vignettes, all the handiwork of Indians and of exquisite execution. Up to the year 1727 at least five presses at different places of the Reductions turned out a considerable number of books; yet copies of no more than eight editions have been preserved; all works in the Guarani language. Noteworthy are two works, explanation of the catechism and sermons, written by the Indian chief Nicolas Yaguai. These books have, besides, the distinction of having been the cheapest books ever printed; only the paper had to be imported from Europe; the labor and tools did not cost anything. In 1727 the Spanish government stopped the printing in the Reductions.¹⁷ Then Paraguay had no press for well-nigh a century.

CUBA

The sixth country of Spanish America which introduced the press was Cuba. In 1707 the French printer Cárlos Habré set up a press at Habana and began printing; he was active for twenty years till 1727. Meanwhile a second printer Francisco José de Paula established himself at Habana in 1725 and became the offi-

17. Huonder, *op. cit.*, pp. 11-30. Medina, José Toribio *Historia y bibliografía de la imprenta en el Paraguay, (1705-1725)*. La Plata, 1892; Streit, *op. cit.*, 3:400.

cial printer of the Tribunal of the Crusade; he carried on his business from 1725 to 1741. He was followed by the printer Manuel Azpeita for some years. About the year 1750 we find at Habana the printer Esteban José Boloña. Blas de los Olivos printed there from 1762 to 1777. At the same time we find an anonymous printer of the Computo Eclesiastico (Fiscus) from 1762 to 1799. Intermittently a government printer was active from 1763 to 1810. The army employed a printer from 1782 to about 1810 and the navy from 1777 to 1806. Besides José de la Mora printed in 1783 and Esteban Boloña from 1787 to 1806. The first newspaper began to appear in 1782, the *El Aviso*, and was followed by a flood of pamphlets of all kinds. Habana had some fine printing but also some rude, caused by limited supply of material; some great printers were doing work in Habana besides some bad artisans, as was the case in other Spanish colonies before the political emancipation. Yet since 1840 books had been printed at Habana and Matanzas which can well match the best productions of Europe.¹⁸

COLOMBIA

The seventh country of Spanish America which was blessed with a mission press was Colombia, formerly called New Granada. About the year 1738 the Jesuit Fathers set up a press in their college at Bogotá, or with the full name

Santa Fé de Bogotá, now the capital of Colombia. In 1739 the first book of this private printing office was issued, a Latin work treating of the privileges granted to the missionaries. The first printer was the Jesuit lay brother Francisco de Peña. This remained the first and only printing establishment in the colony till the banishment of the Jesuits in 1767. Only a limited number of the productions of this mission press have come down to us, so that a complete list of all productions cannot be compiled anymore. After the banishment of the Jesuits for fifteen years no printing press was in operation in the whole colony. In 1781 the government imported a press from Spain and in 1782 the Royal Printing Office began its work.¹⁹

In Cartagena, a sea-port of Colombia, printing was first introduced in 1809 by the consul who established the Printing of the Consulate whose printer from 1810 to 1813 was Diego Espinosa de los Monteros. In 1812 the government printing-office was established whose printer was Manuel Gonzales Pujol from 1812 to 1814. In the course of the nineteenth century printing spread in other cities and towns.

CHILE

The eighth country of Spanish America to receive the printing press was Chile. In 1748 the German Jesuit Father Carl von Haimbhausen arrived with paper and five boxes of printing materials. The press began to issue the first book in the following year, 1749, at Santiago de Chile. With many interruptions printing continued to be practiced there during colonial times. During the nineteenth century the publications of the press in-

18. Medina, José Toribio, *La imprenta en la Habana (1707-1810)*. Santiago de Chile, Impr. Elzeviriana, 1904; Trelles, Carlos Manuel, *Ensayo de bibliografía cubana de los siglos XVII y XVIII*. 2 vols, Matanzas, "El Escritorio", 1907-1908; Bachiller y Morales, A., "Catálogo de los libros y folletos publicados en Cuba hasta 1840". In: *Apuntes para la historia de las letras ... de la Isla de Cuba*, 3:121-241. 1861. Trelles, Carlos Manuel, *Bibliografía Cubana del Siglo XIX*. Matanzas, Quirosy Estrada, 1911-1915; Trelles, Carlos Manuel, *Bibliografía Cubana del siglo XX*. Matanzas, Quirosy Estrada, 1916-1917.

19. Huonder, op. cit., pp. 32-33; Medina, José Toribio. *La imprenta en Bogotá (1739-1821)*. Santiago de Chile, Impr. Elzeviriana, 1904; Posada, Eduardo, *La imprenta en Santa Fé de Bogotá en el siglo XVIII*. Madrid, 1917.

creased steadily. In 1812 were issued two books in Chile; in 1827, 112; in 1891, 385; in 1900, 1058 books and periodicals; in 1913, 1291; in 1925, 1702; from 1886 to 1913 are counted 28,807 books and periodicals.²⁰

ECUADOR

The ninth country in Spanish America to introduce the press was Ecuador. The movement towards introduction of the press was inaugurated in 1741 both by the printer Alejandro Coronado and the Jesuit Fathers. The latter were refused permission to set up a press, whilst the former received permission to establish a press at the capital Quito. However, Coronado did not make use of his permission. About the year 1750 the Jesuits succeeded in having a press set up on their country estate at Hambato (Ambato). It was a small private press to print prayerbooks, catalogues, single leaves containing prayers, etc. A larger book was also printed, namely a *Pontificale Romanum*. The printer was the German lay brother, Adam Schwarz. The last book printed at Hambato was issued in 1759. Thereupon the press was transferred into the Jesuit college of San Luis in Quito. The lay brother Schwarz continued to manage this printing establishment till the suppression of the Society in 1767. From 1760 to 1767 he issued nine works on that press in Quito. After the banishment of the Jesuits no printer was found in Ecuador till the year 1773, when Raimundo de Salazar began to print, probably with the material of the one-time Jesuit printing office, and continued till 1792 to work at

Quito. Six years later José Mauricio de los Reyes commenced to print at Quito and apparently continued there at his work up to the year 1817.²¹

ARGENTINE REPUBLIC

The tenth country of Spanish America where printing was introduced during colonial times was the Argentine Republic. The Jesuit Fathers have the credit of having set up the first press in that country. In 1748 the Jesuit Father Ladislao Orosz advocated the introduction of printing in their university at Cordoba in Argentina. Ten years later a press was bought for the university but the Rector had not the courage to set it up fearing the opposition of the Spanish officials. However, in 1764 the permission was obtained from those officials and Father Orosz set up the press in the College of Montserrat at Cordoba. A lay brother, Paul Karer, an expert printer, began work and in 1766 the first book was issued from this press, a eulogy on the founder of that college in Latin comprising ninety pages in quarto. In the same year the press issued a Pastoral Letter in Spanish, a booklet of 130 pages in octavo. A number of other books were printed till the Jesuits were banished in 1767. In 1779 the government bought the press and the printing outfit for 1000 pesos and set it up in the orphan asylum in Buenos Aires in 1780. For the next twenty-seven years this one-time Jesuit press was the only printing press in use in the whole colony. In 1780 was published on this press the first newspaper of Argentina, the *Gazeta de*

20. Huonder, *op. cit.*, p. 11; Medina, José Toribio, *Bibliografía de la imprenta en Santiago de Chile (1749-1817)*. Santiago de Chile, Autor, 1891; Huneeus y Gana, Jorge, *Cuadro histórico de la producción intelectual de Chile*. Santiago de Chile, 1910. (From 1749 to 1910.)

21. Huonder, *op. cit.*, pp. 31-32; Gonzales-Suarez, Federico, *Bibliografía ecuatoriana. La imprenta en el Ecuador durante el tiempo de la colonia (1750-1792)*. Quito, 1892. Medina, José Toribio, *La imprenta en Quito (1760-1818)*. Santiago de Chile, Impr. Elzeviriana, 1904. Reyes, Nicolas Anrique, *Noticia de algunas publicaciones ecuatorianas anteriores a 1792*. Santiago de Chile, 1891.

Buenos Aires. On April 1, 1801, the second newspaper made its appearance under the title of *Telegrafo Mercantil*. In 1807 a new press was installed which marks the beginning of a new era in the annals of printing in the Argentine Republic.²²

URUGUAY

The eleventh country in Spanish America to welcome the press during colonial times was Uruguay. Printing began in Montevideo in 1807 to survive up to our times. In 1908 were published in Uruguay 559 books; in 1920, 486 books and periodicals, and in 1924 as many as 1066 books and periodicals.²³

VENEZUELA

The twelfth country in Spanish America to receive the press during colonial times was Venezuela. It seems that the press began to function there in the capital city of Caracas about 1808. Yet in the state of Merida the press was already in operation two years earlier, in 1806. In Caracas, as in the state of Merida, printing was introduced to publish the military bulletins of the warring armies during the War of Independence. Two Englishmen were the first printers at Caracas, namely Matthew Gallagher and James Lamb; they discontinued their work in 1811. Then we find the printers Juan Baillio, Juan Gutierrez and Diaz up to 1821. In the city of Merida a

lithographic printing establishment was opened in 1840 and five years later typography was first introduced. During the second half of the nineteenth century printing gained great importance and brought to light works of value. During the twentieth century printing has been so perfected that nothing remains of the primitive origins of colonial times.²⁴

PORTUGUESE-AMERICAN COLONY OF BRAZIL

Brazil was discovered in 1500 and had developed into a flourishing colony during the succeeding two centuries, so that the need of a printing press was sorely felt. The Portuguese authorities, however, were not as liberal-minded as the Spanish and prevented setting up of presses. About the year 1747 the printer Antonio de Fonseca attempted to set up a press in the capital of the land, Rio de Janeiro, with the connivance of Governor da Andrada. In 1747, or even earlier, the first books were issued from this press. Yet no sooner had the news reached Lisbon than the Portuguese government ordered the closing of this printing office. This step of the government caused the loss of many valuable contemporary works since the authors were not able to defray the high cost of printing in Portugal. Yet the Jesuit College at Bahia managed to keep a small press to print some booklets for many years prior to the year 1767. All larger works had to be printed in Portugal. Finally in 1808 printing was permanently established in Rio de Janeiro to print political and military news and this Royal Printing Office was doing business up to the year 1832. In 1811 the press began work

22. Huonder, *op. cit.*, pp. 27-31; Medina, José Toribio, *Historia y bibliografía de la imprenta en Córdoba (1766)*. La Plata, 1892; and, *Historia y bibliografía de la imprenta en Buenos Aires 1780-1810*. La Plata, 1892; Gutierrez, Juan María, *Bibliografía de la primera imprenta de Buenos Aires*. Buenos Aires, Impr. de Mayo, 1866. 3 parts.

23. Schneider, *op. cit.*, p. 307; Medina, José Toribio, *Historia y bibliografía de la imprenta en Montevideo (1807-1810)*. La Plata, 1892; Medina, Benjamín Fernández y, *La imprenta y la prensa en el Uruguay desde 1807 a 1900*. Montevideo, 1900; Estrada, Dardo, *Historia y bibliografía de la imprenta en Montevideo (1810-1865)*. Montevideo, 1912.

24. Medina, José Toribio, *La Imprenta en Caracas (1810-1822)*. Santiago de Chile, 1914; Picon-Febres, Gonzalo, *La literatura venezolana en el siglo diez y nueve*. Caracas, 1906.

in Bahia issuing the newspaper *A Edade de Ouro*. After that date printing spread all over Brazil.²⁵

During the nineteenth and twentieth centuries printing spread in Spanish and Portuguese America far and wide, yet it never attained the proportions of printing in the United States. The indolence of the people and the large mass of illiterates (in Mexico more than half of the population are illiterate; in other republics from fifteen to forty percent are illiterate) restrict greatly the circulation of books. The influence of European countries continued, so that France dominates the periodicals and belles-lettres, Italy influences scientific literature. A book printed in Europe has to have the imprint of Madrid to find a circulation in Spanish America. The *Fiesta della Raza*, which is celebrated every year on the day of the discovery of America, gives expression to the sense of community between the one-time colonies and the motherland and in Argentina, Chile and Peru, French influence is giving way to Spanish culture. On the other hand native genius is increasingly coming to the fore. Centres of intensive literary activity are now Cordoba in Argentina, Montevideo, the "Athens" of South America, and, of late, Mexico City. In the special field of bibliography we find very active Chile, Cuba and, of late, Mexico; José Toribio Medina (died in 1930), a native of Chile, is the foremost bibliographer of Spanish America; he compiled over 300 bibliographical works on the productions of Spanish America. These bibliographers devoted their time to the description mostly of the early

productions of the press which forty and fifty years ago were completely unknown. The current *Anales*, *Boletín* and *Revista* report about the annual productions of the press and have induced scholars of North America and Europe to study the book production of Spanish and Portuguese America as it never was done before.²⁶

This short review of the four centuries of Spanish American printing brings out the fact that the press on American soil fulfilled the highest mission from its very beginning: it served missionary purposes carrying the saving message of the Gospel into the primeval forests to the Indians who were still sitting in darkness. This record would be still more glorious, if the printers would not have been somewhat hampered by officials who did not like to see any competition with the European printers. We would do the printers an injustice, if we would judge them only by their actual productions; they would have produced many a substantial work which, owing to governmental restrictions, could only be printed in Europe. The liberty of the press, won in the United States by the Revolutionary War and in Spanish America by the revolutionary law of 1810, proved harmful to the progress of Christian civilization in so far that later the market was flooded with literature subversive to faith and morality. The liberty of the press in America as well as in Europe accordingly was no unmixed blessing. Yet our hearts go out to those intrepid men who set up the press all over the country to assist in the great work of building up civilization among the aborigines and to bring consolation to the sturdy backwoodsmen of this country.

25. Huonder, *op. cit.*, pp. 33-34; Sacramento Blake, Augusto Victorino Alves, *Diccionario bibliographico brasileiro*. Rio de Janeiro, Typ. Nacional, 1883-1902; Romero, Sylvio, *Historia da litteratura brasileira*. 2 ed., 2 v., Rio de Janeiro, Typ. Nacional, 1902-1903.

26. Schneider, *op. cit.*, pp. 295-298.

Paul Joseph Foik, C.S.C.

AUGUST 14, 1879—MARCH 1, 1941

The privilege of knowing and working with Father Foik has been mine for twenty-nine years. When I first met him I was a junior at Notre Dame and he had just finished the work for his doctoral degree at the Catholic University of America. In the fall of 1912 he entered upon his duties as librarian of the University with an earnestness which stayed with him all his life.

Library conditions at Notre Dame at that time were bad enough to dampen the ardour of the most enthusiastic librarian. There was no staff and the library was so over-crowded that books were standing double on the shelves and even on the floor. He didn't let this discourage him. He immediately made plans for some departmental libraries to ease the situation and for the erection of a library building. He had the great joy of seeing this become a reality in 1917—the first separate library building at any Catholic college in the United States.

Father Foik's death is a deep loss to the Catholic library world. As time goes on we shall realize more and more just how deeply indebted we are to him. At the very beginning of his library career he saw great possibilities in the future for Catholic libraries and worked hard to see those ideas accomplished. He had a far-reaching vision of the things that needed to be done.

His specific accomplishments have been many. They are the more remarkable when we remember that he never had any library school training. He always had, however, a professional point of view. He helped found the Library Section of the National Catholic Educational Association and for many years served as its chairman. It was largely due to his urging that the Catholic Library Association was formed. Here again he assumed part of the burden of the young organization by acting as the first vice-president. In 1918 he inaugurated at Notre Dame the first summer courses in library methods for teachers in Catholic schools.

The two projects nearest his heart were the establishment of an index for Catholic periodicals and the raising of professional standards in Catholic libraries. He never ceased to work toward those ends and lived to see his efforts bear fruit. His own energy was a stimulant to others and though we did not always agree with him, the Catholic library world, for which he labored so long and effectively, is the better in every way because of his devotion to his ideals.

No tribute of mine can enhance Father Foik's reputation. The Catholic library world gained much by his life and example. It has lost much in his death.

PAUL R. BYRNE, *Librarian,*
University of Notre Dame

Tentative Schedule for the New Orleans Conference

ALL MEETINGS WILL BE HELD AT HOTEL ROOSEVELT

	Wednesday April 16	Thursday April 17	Friday April 18
10:00 A.M.	Pontifical High Mass	Round Tables: Cataloging Library Service	General Business Session Induction of New Officers Address of Retiring President
1:30 P.M.	FIRST GENERAL SESSION		12:00 M. Luncheon Address of President-Elect
2:00 P.M.			Round Tables: Elementary High School
3:30 P.M.	Round Tables: College Hospital Libraries		
6:30 P.M.	Executive Council Dinner		
8:00 P.M.	Executive Council Meeting	Seminary Round Table	

A meeting of the Advisory Board will be held on Tuesday, April 15th, at 2:30 P. M. This is open to all committee and round table chairmen, officers of units and the Executive Council.

Tentative Program of the Eighteenth Annual Conference

NEW ORLEANS, LOUISIANA, APRIL 16-18, 1941

LOCAL ARRANGEMENTS COMMITTEE:

Chairman: Mrs. Lena Marcy, Loyola University, New Orleans, La. Mother St. Paul, Ursuline College; Sister Redempta, Xavier University.

Registration and Information: Miss Stella Dolhonde, Jesuit High School; Miss Merot and Dr. Beisier, Xavier University.

Lodging: Rev. Robert Tracy and Rev. Herman Lohmann, 7845 Apricot Ave., New Orleans.

Publicity: Sister M. Redempta, Xavier University; Mr. James Lang, Loyola University.

PONTIFICAL HIGH MASS

The Eighteenth Annual Conference will open with a Solemn Pontifical Mass at St. Louis Cathedral, Pere Antoine Alley, April 16, 10:00 A. M.

GENERAL SESSIONS

First General Session, Wednesday, April 16, 1:30 P. M. Room schedule will be posted at Hotel Roosevelt.

Symposium on Reading and Education.
Chairman: Rt. Rev. Msgr. John M. Wolfe, Superintendent of Schools, Dubuque, Iowa.

Financing a Reading Program. Rev. Carroll Dedy, Superintendent of Schools, Detroit, Mich.

Libraries in the Catholic Elementary and High School and in Parishes.
Sister M. Redemptrix, Xavier University, New Orleans, La.

On Becoming Reading Conscious.
Mother Mary Agatha, Wilmington Diocesan Library, Wilmington, Del.

Second General Session, Friday, April 18, 10:00 A. M. General business session; induction of officers. Address of retiring president, Dr. William A. Fitzgerald: "Democracy's Defense: Christian Libraries".

Luncheon. Address of President-elect, Rev. Thomas J. Shanahan.

ROUND TABLES

ADVISORY BOARD

Tuesday, April 15, 2:30 P. M.

Chairman: Rev. Thomas J. Shanahan, St. Paul Seminary, St. Paul, Minn.

CATALOGING AND CLASSIFICATION

Thursday, April 17, 10:00 A. M.

Chairman: Rev. Andrew L. Bouwhuis, Canisius College, Buffalo, N. Y.

COLLEGE LIBRARIES

Wednesday, April 16, 3:30 P. M.

Chairman: Willam Gillard, St. John's University, Brooklyn, N. Y.

General theme: *Reference Service and the College Library.*

ELEMENTARY SCHOOL LIBRARIES

Friday, April 18, 2:00 P. M.

Chairman: Sister St. Luke, Fontbonne College, St. Louis, Mo.

General theme: *Reading and the Library in the Elementary School.*

Selecting Books for Youthful Readers.
Sister M. Archangela, O.S.F., Diocesan Supervisor, Chicago, Ill.

Pre-School Preparation for Reading Habits. Mother Mary Emmanuel,

O.S.U., Supervisor of the Nursery School and Kindergarten, Ursuline College School of Education, New Orleans, La.

The Classroom Teacher and Children's Reading. Sister Constantius, C.S.J., Diocesan Supervisor, Green Bay, Wis.

HIGH SCHOOL LIBRARIES

Friday, April 18, 2:00 P. M.

Chairman: Richard James Hurley, Catholic University, Washington, D. C.

General theme: *Defining the Catholic High School Catalog.*

Panel members: Dr. William A. Fitzgerald, Brooklyn Preparatory, Brooklyn, N. Y.; Sister M. Gertrude, Mt. Mercy Academy, Pittsburgh, Penna.; Miss Rose Gallagher, St. Louis University High School, St. Louis, Mo.; Miss Stella Dolhonde, Jesuit High School, New Orleans, La.; Brother John Victorian, St. Patrick's Academy, Chicago, Ill.; and Brother Paul Ambrose.

Each member will discuss one of the following topics:

1. *Why a Catholic High School Catalog?*
2. *What Is the Purpose of the Catholic High School Catalog?*
3. *What Is Its Scope?*
4. *How Is It Being Compiled?*
5. *What Plans for Publication Are Being Considered?*
6. *What Are the Principles of Selection?*

After each topic there will be open general discussion from the floor.

HOSPITAL LIBRARIES

Wednesday, April 16, 3:30 P. M.

Chairman: Margaret M. DeLisle, St. Mary's Hospital, St. Louis, Mo.

LIBRARY SERVICE TO CATHOLIC READERS

Thursday, April 17, 10:00 A. M.

Chairman: Lucy Murphy, Buffalo Public Library, Buffalo, N. Y.

Background Reading for the Catholic Negro. Rev. John R. Timpany, St. Peter Claver's Reading Room, New Orleans, La.

National Defense and the Catholic Reader. Rev. Timothy J. Coughlin, 65 Ridgewood Road, Buffalo, N. Y.

SEMINARY LIBRARIES

Thursday, April 17, 8:00 P. M.

Chairman: Rev. David R. Kinish, St. Benedict's College, Atchison, Kansas.

Book Selection for Seminary Libraries. Rev. Leo P. Foley, C.M., Kenrick Seminary, Webster Groves, Mo.

Some Suggestions Toward the Preparation of a Guide for the Interpretation of the Laws of the Index. Rev. Colman Farrell, O.S.B., St. Benedict's College, Atchison, Kansas.

EXECUTIVE COUNCIL

These are closed sessions in general. The Executive Council, however, will be glad to arrange interviews with persons or groups who wish to discuss basic questions of policy or conduct of C.L.A. affairs. Appointments may be arranged through the Secretary-Treasurer.

Meetings of the Executive Council: Tuesday, April 15, 8:00 P. M.; Wednesday, April 16, 8:00 P. M.

HOTEL ACCOMMODATIONS

Members who intend to stay at the *Hotel Roosevelt*, the official C.L.A. Headquarters for the Conference, are reminded of the necessity for making advance reservations. Rates begin at \$3.50 for a single room; \$4.50 for a double room. Rate cards may be procured from the Secre-

tary-Treasurer of the C.L.A. or from the General Manager, Hotel Roosevelt.

The minimum rates at other hotels are as follows:

Jung Hotel, 1500 Canal Street, 7 blocks from Headquarters: Single, \$3.00; double, \$4.00.

De Soto Hotel, 420 Baronne Street, 3 blocks from Headquarters: Single, with bath, \$2.50; without, \$1.50; double, with bath, \$3.50; without, \$2.50.

St. Charles Hotel, St. Charles St. and Common, 4 blocks from Headquarters: Single, \$3.00; double, \$4.00.

Monteleone Hotel, 214 Royal Street, 5 blocks from Headquarters: Single, \$3.00 (\$2.00 without bath); double, \$4.00 (\$3.00 without bath).

Sisters should make reservations with Rev. Robert Tracy, 7845 Apricot Street, New Orleans, La.

Priests may procure information on facilities for saying Mass by writing to Rev. Herman Lohmann, 7845 Apricot Street, New Orleans, La.

For general information about New Orleans write to the Local Arrangements Committee whose names are given at the head of this program.

TRANSPORTATION

Special train schedules have been prepared for the Catholic Library Association by the following railroads:

Norfolk and Western Railway Company, 500 Fifth Avenue, New York City; Southern Railway System, Broad and Chestnut Streets, Philadelphia, Pa.; and Southern Pacific, 111 S. 15th Street, Philadelphia, Pa. Copies of these schedules may be obtained by writing to the Eastern Passenger Agent at the addresses given above.

Other railways that provide service to New Orleans are: Louisville and Nashville Railroad; and the Union Pacific Railroad.

Members who are considering traveling to the Conference by water can secure boat schedules from Mr. E. T. Finneran, Streamline Cruises, 507 Fifth Avenue, New York City.

BROOKLYN-LONG ISLAND

About one hundred and ten persons attended a meeting of the Brooklyn-Long Island Unit of the Catholic Library Association held Saturday, February 15, at the St. Benedict Joseph Labre School of Richmond Hill. Sister Natalena, Chairman, in reminding those present of the endeavors that had been made to successfully fulfill the aims of the recent Catholic Book Week, stated that there is evidence warranting the assumption that the local public and parochial libraries of Brooklyn and Long Island have done more than grant initial cooperation to the notice sent to them by the unit.

Rev. Francis X. FitzGibbon, professor of philosophy at St. Joseph's College and director of the Confraternity of Christian Doctrine of Brooklyn, was guest speaker. His topic was "Current Literature". The main purpose of his discourse stressed the revelation of a few of the chief principles involved in the true criterion of literature. He stated that a standard for the critical evaluation of a book includes an examination of: (1) the development or lack of development of writing technique, i. e., the author's skill or lack of it in the use of the tools of his trade, the diction and grammar of language; (2) the philosophy of life; (3) the expression of ideals with due regard for a sense of decency. Modern writers, with few exceptions, he

said, excel in the use of the first of these. The second finds most of them classed as modern realists. And the third is sadly lacking in much of current literature. There are some who claim that books (as with art) should not be judged on moral bases. Their quibbling over the terms "I like" or "I dislike" in preference to "this is bad" or "this is good" falls short of making even a nice distinction.

WESTERN NEW YORK

The Western New York Catholic Librarians Conference met at the Nardin Academy, Buffalo, February 8. The Rev. Andrew L. Bouwhuis, S.J., presided at the general meeting. The following topics were briefly discussed: "Lenten Reading", "General Reading for Librarians and Teachers", and "Special Projects for Catholic Press Month". In the general discussion on the "Use of Public Libraries by Private Schools", several of the problems concerning the cooperation between librarians, teachers and pupils were considered.

Librarians and teachers were urged to habituate themselves to reading interesting and artistically written books with a view to the continued development of taste and background. Familiarity with current material in order that one may keep informed concerning the rapid changes taking place in every phase of social and economic life was particularly stressed; as was the use of newspapers in training pupils to read and evaluate current news. Members were asked to make every possible effort to create a preference for books presenting goodness: intelligent people leading happy lives. This can be effected only in proportion to the taste for such literature that has been developed.

All members present took part in a discussion on the checklist of books in the 800 and fiction classes proposed for inclusion in the *Catalog for Catholic high schools*.

WASHINGTON-MARYLAND-VIRGINIA

The Washington - Maryland - Virginia Unit of the Catholic Library Association met on March 1, 1941, in the College of Notre Dame of Maryland Library, Baltimore, at the invitation of the college librarian, Sister M. Madeleine Sophie, S.S. N.D. Mr. Laurence Leavey, Vice-President of the Unit, presided in the absence of the President, Rev. Francis A. Mullin, Catholic University, who has been ill for several weeks.

The main speaker of the meeting, Dr. Friedrich Engel de Janosi of Johns Hopkins University, read an interesting paper on "Some Research in the Vatican Archives". Dr. Janosi described the famous archives, explained the procedure by which one obtains access to them, and told of his research work there. He also referred to other famous archival collections in Italy, notably the Archives of the Society of Jesus in Rome and the Municipal Archives in Naples.

ST. LOUIS CONFERENCE

The fifth annual conference of the St. Louis Library Association and the second meeting as a unit of the Catholic Library Association convened February 22, 1941, at Webster College, Webster Groves, Missouri, with 180 delegates representing St. Louis University, the colleges in St. Louis and vicinity, numerous high schools, grade schools, hospitals, and libraries of St. Louis, Southern Illinois, and St. Louis County. The program was arranged by Brother Sylvester, F.S.C., of Christian

Brothers College, St. Louis, and Sister Mary Jean, S.L., of Nerinx Hall, Webster Groves.

Among the outstanding features were an illustrated lecture on "Some of the Interesting Libraries of Europe", by Rev. Claude H. Heithaus, S.J., St. Louis University; "You, the Nurse and I, the Hospital Librarian", by Margaret M. DeLisle, St. Mary's School of Nursing, St. Louis; and "Living Catholic Authors of the Past and Present", by Brother George Schuster, S.M., South Side Catholic High School, St. Louis.

Brother George has developed an extremely fine illustrated folder entitled *Living Catholic authors of the past and present*. On one side of this twenty-four by eighteen inch folder is given a pictured outline of contemporary Catholic authors with twenty-three portraits; on the verso appears an annotated list of "Catholic Books by Catholic Authors for Catholic High School Students". Single copies are available at twenty cents from Brother George Schuster, S.M., 4701 S. Grand Blvd., St. Louis, Mo. Librarians who intend to use the folder for display purposes should order two copies so that both sides can be shown.

Officers elected at the meeting are as follows: Chairman, Rev. Charles Kruger, S.J.; Vice-Chairman, Sister Mary Julice, S.S.N.D.; Secretary-Treasurer, Mother Dowling, R.S.C.J.; Executive Committee: Brother Sylvester, F.S.C.; Sister Mary St. Luke, C.S.J.; and Brother George Schuster, S.M.

* * *

Miss Agnes Coffey, Thomas D'Arcy McGee High School, Montreal, Canada, would like to locate files of *The True Witness and Catholic Chronicle*, a newspaper published in Montreal, 1850-1910, and widely circulated in its early days.

PORTRAIT OF A LIBRARY

That the American public library touches the lives of people of all ages and all types throughout a community, is vividly shown in the new documentary moving picture, *Portrait of a Library*. This film, professionally directed, was underwritten by the Agnes Wilson Osborne World Friendship Fund of Montclair, N. J., and may be rented for a nominal fee by applying to the Montclair Public Library.

The picture does not attempt to show library procedure; instead it portrays the library as a friendly democratic institution serving all types in the community. The audience sees the constantly changing files of borrowers, young and old, rich and poor. They see the children shouting with laughter at a story hour, the housewife with her market basket, school children looking up material for school work, and a sister from the local parochial school being served at the reference desk. One scene shows the librarian answering telephone requests, another depicts the delivery of books to the sick in the local hospitals and to people at their homes. A few pictures give a glimpse behind the scenes of the work in the catalog department and in the various offices.

Chairmen of units, in preparing their programs, should consider the possibility of using moving picture films and film slides.

* * *

Miss Marie Anthony Voss, Librarian, Our Lady of Perpetual Help, Glenview, Ill., is organizing a parish circulating library and requests the donation of duplicate books and periodicals.

WE DO IT THIS WAY

Vanderbilt University Library has a new charging system whose adoption was announced recently by Dr. A. F. Kuhlman, director of the Joint University Libraries. Advance reports indicate that it is likely to be a strong competitor of the Newark system, with or without modifications.

Under this plan books are charged out on 3x5 cards on which are printed labelled spaces for author, title, call number, borrower's name and address, and brief directions. To this card the borrower adds the accession number of the book, and stamps it with the due date. Mrs. William Breazeale, chief of circulation at Vanderbilt, says that the proportion of errors made by the borrowers is less than the errors made by borrowers and assistants under the old double card plan. These slips are then filed by call number.

The distinctive feature of the plan, however, is the "date tab" on each card which extends above its five inch margin. There are six of these half inch semi-ovals cut in one with the card, and numbered in series 1 to 31. These figures represent the days of the month and on any day all charges are made on cards bearing the number of the date when the books will be due. As the book falls due, all slips are pulled which bear the current date and overdue notices are typed directly from the cards, since all information needed for these notices is on the single slip. Long time charges, to professors, to reserve, or to special collections are made on cards without tabs, and so are not pulled when notices are sent. A form for recording fines is printed on the back of the charging card and when

		6
		CALL 5 up of
		4 No. is group of
		3 CALL No. is group of
		2 CALL No. is group of
1		CALL No. is group of
020 J63		CALL No. is group of numbers and letters in upper left corner of catalog card.
(Please print or write legibly)		
Author <u>Joeckel</u>		
Title <u>Library service</u>		
Name <u>G. Lawrence Lynn</u>		
Address <u>2006 Grand Ave.</u> <u>Nashville, Tennessee</u>		
LAR		

Figure 1. A series of six cards, showing the face of a card for a book due on the 1st, and five additional cards with due dates from the 2nd to the 6th

the book is discharged the card with the complete fine record is transferred to the borrower's file until the fine is paid.

In making the announcement of the change, Dr. Kuhlman pointed out that a very considerable saving will result from the change. The cost of supplies is lessened since no pockets are necessary in the books, and idle books need no circulation cards. The time consumed in making, inserting and revising these cards and pockets may well be used elsewhere. Routine at the charging desk is much simpler since only one file of charges is needed. Finally, pamphlets, periodicals, and uncataloged materials can be circulated with equal ease, since a new charge is written for each volume issued.

First notice	_____
Second notice	_____
Third notice	_____
Telephone	_____
Date returned	_____
Fine due	_____
Price of book	_____
Lost or Claimed returned	_____
Remarks	_____

Figure 2. The verso of one card with the information for recording fine data

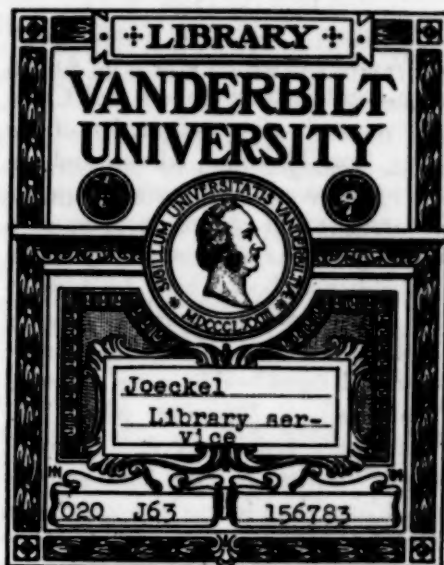


Figure 3. Bookplate with call and accession numbers from which charging cards can be prepared

Color-minded assistants will be likely to devise a number of variations such as colors for charges to study carrels, or a rotating series of colors for the various months.

The "date tab" card charging system is designed primarily for college, university or similar libraries serving a well-defined group of borrowers, but with slight modifications it could be extended to public libraries also. Mr. Guy Lyle and Miss Marjorie Hood of the North Carolina State College for Women are its originators. They published a full explanation in the January 1, 1940, issue of *The Library Journal*.

C. LAWRENCE LYNN,
Assistant Circulation &
Reference Librarian,
Vanderbilt University Library.

BEST SELLERS

In February, 1940, *The Catholic Library World* carried an article by Austin J. App entitled "Best Sellers and Catholic Reviewers". From all section of the country, from librarians, editors, and authors, we received enthusiastic comments which resulted in the preparation of a monthly list of the ten outstanding fiction and non-fiction books with brief references to reviews in four outstanding Catholic periodicals. During this year we have noted considerably more attention to this class of literature, particularly through such articles as Rev. John S. Kennedy's series in *The Sign* and reviews, longer than formerly, appearing in *America*, *Commonweal*, and *Catholic World*.

However, there is still a great time lapse between the publication date of certain books and the appearance of the first review. For example, Mrs. Miniver was published on July 25, the first review appeared in the October *Catholic World*, a second in the November *Sign*, with no reviews in *America* or *Commonweal*; Douglas' *Invitation to live* was mentioned by Father Kennedy in the February, 1941, *Sign* and had been published in November; in the field of non-fiction there is no one of the top ten books that has been reviewed in all four periodicals upon which we rely.

Because we believe there is a need for more rapid reviewing, we are launching an experiment in this issue by carrying full reviews of the March Book-of-the-Month Club selection and the April Literary Guild selection. If there is a sufficient demand for more rapid reviewing of all the best sellers mentioned in *Retail Bookseller*, *Publishers' Weekly*, the weekly list in the *New York Herald Tribune*

Books, and other similar sources, we will undertake the publication of a regular mimeographed supplement entitled *Best Sellers*, to be issued bi-weekly or as often as the amount of reviews on hand warrants publication, and to be sold at approximately \$2.00 a year, with a reduced rate offered to \$5.00 C.L.A. members. This mimeographed publication would carry in each bi-weekly issue about three complete reviews of 250 to 500 words each and a cumulated evaluation of all best sellers as reviewed in *America*, *Catholic World*, *Commonweal*, and *Sign*.

We propose to bring up this topic for complete discussion at the New Orleans Conference. In order to become acquainted with the thought and wishes of our members we request you to write to the Editor indicating whether such a service would be advantageous to you, what the form and contents of such a publication should be, your reaction to the tentative price of \$2.00 for approximately twenty-six issues, and some of your present difficulties in choosing best sellers or of satisfying student demands for them. Replies will be kept confidential if so indicated.

REVIEWS

MARQUAND, JOHN P. H. M. *Pulham, Esquire*. Little, Brown. Feb. 20, 1941. Pp. 432. \$2.50.
Book of the Month Club—March

The New England tradition is again characterized in an excellent novel, H. M. Pulham, *Esquire*. The feeling that Boston and environs have produced a special kind of man has been explained in many books. Henry Adams wrote *The education of Henry Adams*, George Santayana contributed *The last Puritan* and John Marquand gave us *The late George Apley*. All have emphasized the patrician idea of the American species as being bred in the Boston area.

Henry Moulton Pulham was born in Brookline, Massachusetts, December 15, 1892. His pattern of life was bound by ivy-clad buildings,

gray with age and dignity, shading trees and people who were always right and proper. Born a Republican, bred a Conservative, "Harry" Pulham lived in a world of his own and then wondered why he seemed to be lost in this new era of Roosevelt II.

"Harry" Pulham is given the thankless task of writing the Harvard Class Memorandum on the occasion of its 25th reunion. He had been educated at Saint Swithins where a head-master nicknamed "Skipper" taught his charges to fight for the right and to remember never to desert their class. From Saint Swithins "Harry" went on to Harvard and received a continuance of the prep-school tradition.

At Harvard he met Bo-Jo Brown who possessed qualities of leadership that were to make him Marshal of his class and All-American tackle. Bo-Jo was no book-worm but "he did a lot for the class". Bill King, another classmate, helped Harry get his first job with a New York advertising agency. Here Harry met Marvin Myles and she was to provide friendship for the young Pulham when he needed it most.

Harry Pulham eventually married Cornelia Motford whom he first met at the Junior Bradbury Dances. Cornelia, or Kay, became a dutiful companion. She bore two children, George and Gladys. George called his father "boss" and seemed never to have time to really cultivate his father's friendship. Gladys collected spiders and in a vague way knew there was a W.P.A.

Mary Pulham, Harry's sister, is perhaps the only character deviation in the entire book. Mary laughed at the accepted tradition, criticized her elders and conversed on topics that were considered "taboo". Otherwise all other character portrayals follow the path of loyalty to a suitable climax—namely the Bostonian way of life.

Mr. Marquand has adequately continued his study of the Boston citizen. Henry Pulham is a contemporary. He fought in the World War and received a medal. He has a summer home but the servant problem isn't what it used to be. The Pulhams live in a certain mode that has shrunk over the years. They represented a social group who went to the right schools, worked for the best people and finally belonged to the best clubs. Their kind is fast disappearing from the American scene.

This book is recommended for adults. Its style is conservative but here and there are a few implications that would be offensive to high

school children. This reviewer enjoyed reading the book because it is a story of life itself and he highly endorses it as a book suitable for Catholic men and women.

FRANK C. BROWN.

BUCHAN, JOHN. *Mountain meadow*. With an introduction by Howard Swiggett. Houghton, Mifflin, March 17, 1941. Pp. xlix, 277. \$2.50.

Literary Guild—April

This posthumous novel is built around the character of Sir Edward Leithen, prominent English barrister. Faced with the prospect of tubercular death within a year, Sir Edward, who subscribes to a theory of "conditional immortality" according to which "further existence had to be earned in this one", undertakes a search for Francis Galliard, New York banker of French-Canadian descent who had suddenly disappeared. The story evolves out of Sir Edward's discovery of Galliard, the latter's recovery of mental health, and Sir Edward's sacrifice of newly regained physical health to the cause of rehabilitating a tribe of Canadian Indians.

This bare synopsis hardly reveals the philosophical and spiritual overtones. Modern civilization is depicted as a place of confused ideals and cultural disunity. Canada is a sort of medieval monastery to which lawyers and others turn for relief from physical and spiritual strain. The Catholic Galliard returns to his faith in Canada; Leithen, who has his "faith to find" and who desires "to know God and my soul", does not become a Catholic but gives up his life for the Hare Indians. The North is presented as a symbol of life's difficulties. Only through self-conquest attained in constant struggle do we reach a happy conclusion.

This is a stimulating, encouraging book, recommended without reservation to all readers. The introduction provides an excellent summary of plots and characters in Buchan's previous works.

THE TEN LEADERS

This list of best sellers is taken from the February 8th issue of *Publishers' Weekly*.

FICTION

Hemingway, Ernest. *For whom the bell tolls*. (October 21) Scribner.

America 64:189-90 N 23 '40

Catholic World 152:502-03 Jan '41

Commonweal 33:210 D 13 '40

Sign 20:289 D '40

Not recommended

- Roberts, Kenneth. *Oliver Wiswell*. Doubleday, Doran. (November 22)
 America 64:245-46 D 7 '40
 Catholic World 152:523-30 F '41
 Commonweal 33:260-61 D 27 '40
 Sign 20:377 Jan '41
Recommended
- Cather, Willa. *Sapphira and the slave girl*. Knopf. (December 7, 1940)
 America 64:273 D 14 '40
 Catholic World 152:634 F '41
 Commonweal 33:260-07 Jan 10 '41
 Sign 20:443 F '41
Recommended
- Struther, Jan. Mrs. *Miniver*. (July 25) Harcourt, Brace.
 Catholic World 152:122 O '40
 Sign 20:253-54 N '40
Recommended
- Fedorova, Nina. *The family*. (September 20) Little, Brown.
 America 64:21 O 12 '40
 Book Survey D '40
 Catholic World 152:505 Jan '41
 Sign 20:248 N '40
Recommended
- Hilton, James. *Random harvest*. (January 23) Little, Brown.
 Catholic World 152:766 Mr '41
 Commonweal 33:476 F 28 '41
 Sign 20:510 Mr '41
Recommended
- Spring, Howard. *Fame is the spur*. Viking Press. (November 15, 1940)
 America 64:246-47 D 7 '40
 Catholic World 152:635 F '41
 Commonweal 33:354-55 Jan 24 '41
Recommended
- Douglas, Lloyd C. *Invitation to live*. Houghton Mifflin. (November 1)
 Sign 20:405-08 F '41
Not recommended
- Warren, Lella. *Foundation stone*. (September 9) Knopf.
 America 64:23 O 12 '40
 Commonweal 32:474 S 27 '40
Not recommended
- Morgan, Charles. *The voyage*. Macmillan. (October 29)
 Catholic World 152:361-62 D '40
- Commonweal 33:210-11 D 13 '40
 Sign 20:405-08 F '41
Not recommended
- NON-FICTION
- Schuster, M. Lincoln, ed. *A treasury of the world's great letters*. Simon & Schuster. (October 24)
 Commonweal 33:211 D 13 '40
Recommended
- Miller, Alice Duer. *The white cliffs*. Coward-McCann. (September 16)
 Catholic World 152:509 Jan '41
Recommended
- Kraus, René. *Winston Churchill*. (October 30, 1940) Lippincott.
 Commonweal 33:261 D 27 '40
Not recommended
- Armstrong, Margaret. *Trelawny*. Macmillan. (October 1)
 Catholic World 152:368-69 D '40
 Commonweal 32:532 O 18 '40
Recommended
- Buchan, John. *Pilgrim's way*. (August 27) Houghton Mifflin.
 Catholic World 152:242-43 N '40
 Commonweal 32:472 S 27 '40
Recommended
- Lasser, J. K. *Your income tax*. (November 26, 1940) Simon & Schuster.
Not yet reviewed.
- Lin Yutang. *With love and irony*. John Day. (November 14, 1940)
 Commonweal 33:285 Jan 3 '41
 Sign 20:444 F '41
Recommended
- Lindbergh, Anne Morrow. *The wave of the future*. (October 23) Harcourt, Brace.
 America 64:221 N 30 '40
 Catholic World 152:508-09 Jan '41
Recommended
- Adamic, Louis. *From many lands*. Harper. (October 16, 1940)
 Sign 20:313-14 D '40
Recommended
- Johnson, Osa. *I married adventure*. (May 17) Lippincott.
 America 63:386 J1 13 '40
 Sign 20:58 Ag '40
 Book Survey September
Recommended

A Handbook of American Catholic Societies, Part VI

(Continued from February)

By EUGENE P. WILLGING and DOROTHY E. LYNN,
University of Scranton Library, Scranton, Pennsylvania

National Antiquarian Association

Headquarters. Columbia Museum, Loras College, Dubuque, Iowa.

Purpose. To establish a museum with departments of history, art, and science, to foster an appreciation for the finer things in life.

History. Founded in 1927 as Columbia Museum. Organized nationally in 1936 and incorporated as The Midwest Antiquarian Association, now incorporated as The National Antiquarian Association.

Publications. *The Cultural Antiquarian.* A quarterly publication sent to all members.

National Association of Catholic Publishers and Dealers in Church Goods

Headquarters. 53 East 51st St., New York City.

Purpose. To promote friendly intercourse between members and stimulate interest among purchasers, in the lines carried in common by the various members.

History. Founded in 1908.

National Catholic Alumni Federation

Headquarters. 120 Central Park South, New York City.

Purpose. To strengthen Catholic alumni organization and administration; to furnish the means whereby Catholic alumni of both Catholic and non-Catholic colleges might engage in Catholic Action, secure a working knowledge of the "mind of the Church" on current social, economic, educational and governmental problems, and help to bring the sanity and beneficence of Christian principles to bear on American life through the organized effort of college-trained men.

History. Founded in 1925.

National Catholic Educational Association

Headquarters. 1312 Massachusetts Avenue, N. W., Washington, D. C.

Purpose. To unite the Catholic educators of the country, to bring understanding among them, and to encourage the spirit of mutual helpfulness in order that the Catholic educational interests of the country may be safeguarded and promoted.

History. Organized at the joint meetings of the Educational Conference of Seminary Faculties, the Association of Catholic Colleges and Universities of the United States, and the Conference of Diocesan Directors of Parish Schools, held in St. Louis, Mo., July 12, 13, and 14, 1904. Meetings are held annually in various cities of the country.

Publications. *The National Catholic Educational Association Bulletin.* The official organ is issued quarterly and sent to members. The August number is the report of the proceedings and addresses of the annual meeting and is sold to non-members at \$1.00 per copy.

National Catholic Evidence Conference

Headquarters. Office of the Secretary, Thomas J. Diviney, Bank of Manhattan Building, Long Island City, New York.

Purpose. To arrange conferences of Catholic Evidence Guilds, or other organizations with similar objects for the purpose of interchanging ideas and discussing methods of operation in the work of advancing the Catholic lay apostolate through the exposition and defense of the doctrines of the Church.

History. Founded in New York City, October 1, 1932. The annual meeting has been held in various cities throughout the United States.

National Catholic Laymen's Retreat Conference

Headquarters. No national headquarters. Address the Secretary at 1700 South Carbon, Tulsa, Oklahoma.

Purpose. Personal sanctification of members; advancement of closed retreats; cooperation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league.

History. The Lay Retreat Movement had several distinct regional beginnings before it assumed national proportions in 1928. There are records of lay retreats being held in what is now the state of Maryland as early as 1638. At the present time there are close to 50,000 men making retreats every year (in the U. S.). Sixteen religious orders and congregations are actively engaged in this work; and there are about twenty-five permanent retreat houses where retreats are held almost every week throughout the year. Beside this there are more than fifty seasonal houses where retreats are conducted especially during the summer months.

National Catholic Rural Life Conference

National Headquarters. Since 1934, the Rural Life Conference has been annually electing an Executive Secretary and its national headquarters are wherever he may reside. At present, this is St. Paul, Minn. The headquarters of the Rural Life Bureau of National Catholic Welfare Conference remains in Washington.

Purpose. To strengthen and develop Catholicity in the rural districts, and to promote the general welfare of the rural population.

History. The Rural Life Bureau of the National Catholic Welfare Conference was established in 1921. The Rural Life Conference was established by the Bureau in 1923, as a means of furthering its own work throughout the country. In 1932, Diocesan Rural Life Bureaus were established and directors appointed.

Publications. *The Catholic Rural Life Bulletin.* Membership includes a yearly subscription to the official bulletin, a quarterly publication.

2. *Catholic Rural Life Objectives.* An annual containing the proceedings of the Conference.

National Catholic Women's Union, Inc.

Headquarters. Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Missouri.

Purpose. To unite Catholic women, aided by such Catholic men as provided for by the By-Laws of the organization, in a non-political, nation-wide body, for the purpose of educating its members in civic virtue and duty; of training them for leadership; of promoting charitable activities; of fostering the study and practice of Social Action, particularly in accordance with the Encyclical Letters of Pope Leo XIII and his successors; of acquiring and holding real and personal property in the interest of these objectives, and of doing all other things incidental to the effective accomplishment of these objectives.

History. Agitation was begun in the Catholic Central Verein of America as early as 1912 to institute a woman's organization to engage in activities similar to those of the men's organization. However, it was not until 1916 that the way was cleared for the establishment of the organization which took place at a convention of the C.C.V.A. Since that time, annual conventions have been held in conjunction with those of the men's organization.

Publications. *The Bulletin.* The official organ is published monthly.

Library. The library is used jointly with the Catholic Central Verein of America (q.v.).

National Circle, Daughters of Isabella¹

Headquarters. 375 Whitney Avenue, New Haven, Connecticut.

Purpose. To unite all Catholic women of proper age and standing, in order that they may widen their circle of friends, combine their resources and energies so as to be of mutual assistance in times of need; to promote the religious and social status of their gender and to further their intellectual growth.

History. The first Circle of the Order was instituted as an auxiliary to Russell Council, No. 65, Knights of Columbus, in the city of New Haven, Connecticut, May 14, 1897, with sixty-seven charter members, and was named Russell Circle, No. 1. In the year 1904 they became incorporated as Daughters of Isabella, under the State laws of Connecticut. On July 7, 1907, by a special act of the General Assembly they secured a National Charter under the name of National Circle, Daughters of Isabella.

Publications. *News Sheet.* The official organ is issued monthly.

1. This society should be entered as: Daughters of Isabella.

New Books

BOOK CLUB SELECTIONS

PRO PARVULIS BOOK CLUB

January-February

Boys and Girls in Lower Grades. EYRE, KATHARINE WIGMORE. *Lottie's valentine*. Oxford University Press. \$1.50.

A quaint little tale of New Orleans, of Lottie who was an orphan with the good Sisters, and of how Sister Ursula's happy suggestion that Lottie send a valentine out on her carrier pigeon makes for a charming ending. The book is very prettily illustrated and has a lacy valentine jacket.

Boys in Advanced Grades through Early High School. NEWCOMB, COVELLE. *Black fire*. Longmans. \$2.50.

A thrilling story of Haiti and Henri Christophe and the splendid Catholic government that he, a negro, organized for the negroes of that island. The book is of particular interest to American Catholics because the grandfather of Father John La Farge of America was held captive by Christophe for three years in Haiti and served him as his personal secretary at the time of Le Clerc's expedition from France under Napoleon. The book is beautifully made and beautifully written; and magnificently illustrated in clear black and white. Miss Newcomb is a new Catholic author worth watching.

Girls in Advanced Grades through Early High School. DENISON, MURIEL. *Suzannah rides again*. Dodd, Mead. \$2.00.

A gay and happy story of Suzannah's spending the summer with her cousin in the Province of Quebec. Suzannah and her bevy of cousins have a glorious summer, discover an island, solve a mystery, and go to a gorgeous wedding at the old chateau.

Senior High School Groups. HURLEY, DORAN. *Says Mrs. Crowley, says she!* Longmans. \$2.00.

In which Mrs. Crowley, forceful leader in the Old Parish, speaks her mind on matters historical, political, conventional, devotional, and liturgical—not to slight the literary, she is very definitely concerned about the parish library.

RELIGION

AGNES, SISTER MARY, S.N.D. *Novena for the feast of Our Lady of Lourdes*. Queen's Work, 1940. Pp. 14. \$0.05.

Reflections and prayers on the Blessed Virgin's appearances to St. Bernadette.

BREVIARY. *The lessons of the temporal cycle and principal feasts of the sanctoral cycle according to the monastic breviary*. St. Meinrad's Abbey Press, St. Meinrad, Ind., 1940. Pp. iv, 941. \$3.00.

This single volume contains the cream of the patristic writings as selected by Holy Mother Church and arranged for reading at Matins on Sundays and ferial days throughout the year, as also for many festivals of the saints. Here is substantial spiritual food suited to every taste.

FRANK, HENRY, S.T.B. *The fourteen stations of the Cross*. St. Anthony's Guild, or the author, St. Cloud, Minn., 1940. Pp. 39.

"A devotion of the Way of the Cross consisting of brief meditations, applications, and prayers based on

Holy Scripture and the liturgy." Illustrated and marked for congregational use.

FRANK, HENRY, S.T.B. *Holy hour*. Liturgical prayers and devotions arranged for private and congregational use. Author, St. Cloud, Minn., 1939. Pp. 60.

GINDER, RICHARD. *For the visitor at Mass*. Queen's Work, 1940. Pp. 24. \$0.05.

Explanation of the actions and prayers for a non-Catholic.

LORD, DANIEL A., S.J. *Mary after her Son's Ascension*. Queen's Work, 1941. Pp. 46. \$0.10.

Imaginative sketches of Mary's life on earth after the Ascension.

LORD, DANIEL A., S.J. *What is a Jesuit?* Queen's Work, 1940. Pp. 47. \$0.10.

On the occasion of the four hundredth birthday of the Society of Jesus, Father Lord explains the purpose of St. Ignatius and gives a brief history of the Society.

MISSAL. *My Lenten missal*, by Joseph F. Stedman. Confraternity of the Precious Blood, 5300 Ft. Hamilton Parkway, Brooklyn, N. Y., 1941. Pp. 280. Price varies from \$0.30 to \$2.25 according to binding. *Book of answers to questions in My Lenten missal*. Pp. 123. Gratis to religious and teachers.

A most beautiful yet unbelievably inexpensive missal in which are given the ordinary of the Mass in Latin and English; the English translation of the proper of the Mass and other liturgical services for each day of Lent; simple, inspiring essays on the meaning of Lent and of the Mass, an illustrated explanation of vestments, a calendar which can be used until 1951, and a collection of general prayers. Of outstanding interest, both for their value in explaining the text and for their beauty, are the numerous woodcut initials and pictures in black and red. Questions for students follow each day's Mass; a *Book of answers* (supplied gratis to clergy and religious) is for teacher's use.

O'BRIEN, ISIDORE, O.F.M. *Compensation*. St. Anthony's Guild, 1940. Pp. 24. \$0.05.

Meditations on the spiritual and material returns that come from our actions.

O'LEARY, CONALL, O.F.M. *What it means to be a Tertiary*. St. Anthony's Guild, 1940. Pp. 20. \$0.05. Paper.

The origin, nature and organization, present rule, indulgences and privileges of the Third Order of St. Francis.

PLUS, RAOUL, S.J. *Dust, remember thou art splendor*. Translated from the French by Sister Mary Bertille and Sister Mary St. Thomas. Frederick Pustet, 1941. Pp. 91. \$1.00.

Brief radio sermons written in a simple, easy-flowing style, reminding us that we were divinized through Christ, are capable of intimacy with God, and are called to eternal joy.

RITUAL. *Marriage in Christ*. The rite of marriage newly translated, with an introduction by the Rev. Richard E. Power. 4th rev. ed. Liturgical Press, 1941. Pp. 48. \$0.10.

SCOTT, MARTIN J., S.J. *Have you a God? What is He like?* America, 1941. Pp. 24. \$0.10.

Proof of the existence of God and His relation to the world.

- SCOTT, MARTIN J., S.J. *Prove there's a soul that will live forever. America*, 1941. Pp. 24. \$0.10.
Proof of the existence and immortality of the soul in conversational form.

SOCIOLOGY

- DOLAN, ALBERT H., O.Carm. *Happiness in marriage: How to achieve it. How to increase it. Is there a vocation to a single life?* Carmelite Press, 1940. Pp. 82.

A companion volume to *A modern messenger of purity*. Contents: What marriage is. Unity and permanence in marriage. Preparation for marriage. Causes of failure and secrets of success in marriage. Is there a vocation to a single life?

- O'BRIEN, JOHN A. *Thunder from the left; the story of Marxism in action. Our Sunday Visitor*. Pp. 338. \$1.50.

This is not a technical exposition of theory, but a realistic account of Communism in action, particularly during the Spanish Civil War—a "crusade of hate" directed against the standards of civilization. Attention is called to the insidious nature of the Communist technique of penetration. Questions for discussion are included at the end of each chapter. The names of the clergy and seminarians of the Barcelona Diocese who were assassinated are listed in the appendix.

EDUCATION

- WADE, WILLIAM LIGON. *A comparison of the De Magistro of St. Augustine with the De Magistro of St. Thomas*. University Microfilms, Ann Arbor, Mich., 35 mm. microfilm. \$2.78; paper enlargements at 6c per page.

This thesis (St. Louis University, 1934. Pp. 222.) is a very clear positive microfilm, based on typed copy. Footnotes follow text references immediately. Bibliography runs from p.209-215; the life of the author is on p.216. "The purpose of this dissertation is to make a comparative study of these two great theories of knowledge as presented in the *De Magistro* of Saint Augustine and the eleventh question of Saint Thomas' *De Veritate*, entitled *De Magistro* . . . The conclusion of this study is that Thomas and Augustine do not agree as thoroughly in their explanation of the acquisition of knowledge as Thomas would have us believe . . . ; from a study of the two works considered in this dissertation it seems that the philosophy of Augustine was ever Platonic and cannot be made to agree with the Thomistic Aristotelianism without distorting the statements of Augustine." (Microfilm Abstracts, v. II, no. 2; p. 101-102.)

MUSIC

- HUGHES, DOM ANSELM, O.S.B. *Liturgical terms for music students; a dictionary*. McLaughlin & Reilly, Boston, 1940. Pp. iv, 40. \$0.50.

This small dictionary is of wider interest than its title implies for not only does it contain adequate explanations of liturgical terms of interest to music students, such as modes, neums, mediaeval notation, but it also contains much that is of interest to any Catholic who wishes a succinct explanation of liturgical terms and to whom recourse to the larger encyclopedias is inconvenient and, perhaps, not too rewarding. Two tables showing the way the various items fit into the structure of the Mass and the Office should be helpful to the surprising number of Catholics who are ignorant or confused in this basic part of our liturgy.

LITERATURE

- FEENEY, LEONARD, S.J. *Survival till seventeen; some portraits of early ideas*. Sheed, 1941. Pp. 141. \$1.50.

Autobiographical essays, built from childhood incidents and early ideas, expressed with delicate humor and charm. "Heaven in a Pond" is an ideal companion piece to "You'd Better Come Quietly" in the book of the same name.

BIOGRAPHY

- POTOCEK, CYRIL J. *Saints Cyril and Methodius, apostles of the Slavs*. Kenedy, 1941. Pp. 169. \$2.00.

In its three parts this book contains the early history and cultural development of the Slav race; their widespread migrations; the story of the brother saints and their work of christianization and unification, their translation of the liturgy from Latin to the national written language they had devised, and the subsequent disputes over the Eastern and Western rites, their powerful influence which even after the great schism and the separation of the Catholic and Orthodox churches which still endures, is felt as the common bond which someday may lead to reunion. The appendix contains prayers, hymns, a treatise on the authorship of the alphabets, and an English translation of the Mass in the Byzantine-Slavonic liturgy.

- CICOGNANI, AMLETO GIOVANNI. *Sanctity in America*. St. Anthony Guild Press, 1941. Pp. xix, 228. \$1.00.

In this second edition appear a new preface, slight textual revisions bringing Part I up to date, a complete new section (Part II) dealing with the Jesuits, Franciscans, Dominicans, bishops and secular clergy and an index. The brief bibliographies with each chapter could have been enlarged, e. g., by adding the *Position of the historical section of the congregation of rites* (Fordham, 1940) and Sargent's biography to the chapter on Catherine Tekakwitha; Talbot's *Saint among savages*; "The Eight Jesuit Martyrs"; Martindale's *Life of Blessed Francesca Xavier Cabrini* and Mother Keppel's *Blessed Rose Philippine Duchesne* to their respective chapters.

- CORLEY, FRANCIS J., S.J., and WILLMES, ROBERT J., S.J. *Wings of eagles; the Jesuit saints and blessed*. Bruce, 1941. Pp. xiv, 206. \$2.50.

The title, a Biblical symbol of swiftness and strength, has been well chosen to embrace these brief but vivid accounts of the lives and labors of the 165 saints and blessed of the Jesuit order. Stimulated to further investigation, the reader will find useful the bibliography of source material included at the end of each chapter.

HISTORY

- TANSILL, CHARLES CALLAN. *The foreign policy of Thomas F. Bayard, 1885-1897*. Fordham, 1940. Pp. xxxix, 800. \$5.00.

Thomas F. Bayard, Secretary of State for Grover Cleveland, and the first United States Ambassador to the Court of St. James, is here the object of a diplomatic rather than a personal study. Bayard of Delaware is seen only through the eyes of his foreign endeavors in this scholarly, documented work that should be used by the historical scholar. Dr. Tansill has gone to great pains in his research and his work is a contribution to Grover Cleveland's era.

FICTION

- WALSH, MAURICE. *Thomasheen James*. Stokes, 1941. Pp. 311. \$2.50.

Maurice Walsh, with his knowledge of the good men of the breed, weaves a series of master stories around the events in the everyday life of a nomadic, humorous, semi-intellectual Irishman. Thomasheen James, part-time job gardener, lives freely and wholesomely through every page up to and including his marriage.

JUVENILE

- HEYLIGER, WILLIAM. *You're on the air*. Appleton, 1941. Pp. 262. \$2.00.

This is the story of Joe Carlin, eighteen years old. Fresh out of high school, where he was the star of the dramatic productions, Joe Carlin was attacked by the radio "bug". His efforts to break into radio and his brief experience in that high pressure field make an absorbing, if not slightly exaggerated, story. That he finally gives up radio and goes to work in his father's book store is of great significance, since here is a book in which the hero does not become a glittering star in six easy lessons. The overall impression of the book seems to give radio an undeserved black eye.

Book Reviews

Using books and libraries. By Ella V. Aldrich. Prentice-Hall, 1940. Pp. vii, 86. \$0.75.

This is a text book on the use of the library for college freshmen. Originally, the course was given at Louisiana State University; in this revised form all local references have been deleted. Among its outstanding features are the use of illustrations, reproductions of catalog cards and sample pages, and work-sheets on perforated paper at the rear.

The treatment is exceptionally fine, as clear and as comprehensive as we have seen in any manual. There are, however, a few omissions which should be mentioned, such as the failure to mention a vertical file collection of pamphlets, clippings, pictures, maps, etc., which forms in almost every library a necessary complement to the book and periodical collection. A sentence or two on microfilms and their projectors might also have been included somewhere.

When it comes to an analysis of the particular reference books that are discussed under "History and the Social Sciences" and "Literature", the suggestions for additions are numerous and often guided by the personal opinion of the reviewer. In general, this reviewer favors the practice of having the instructor of a particular course or the librarian devote one of the opening lectures to the bibliography and reference books in the subject, thus, the opening lecture in American history might be devoted to mention of the outstanding history reference books and bibliographies. Since, however, the author has seen fit to devote two lectures on specific subjects in this general course, these items seem to deserve inclusion: *Dictionary of American English*; Kunitz' *American authors, 1600-1900*; and Harvey's *Oxford companion to English literature*. The information on the *United States catalog* and the *Cumulative book index* is slightly erroneous. The

United States catalog is limited to the books in print. For a more detailed description one should consult Shores' *Basic reference books* or Mudge's *Guide to reference books*. It would also seem desirable to substitute the Shaw and Mohrhardt lists for college and junior college libraries in place of the *Standard catalog for public libraries*.

Library on the air. Compiled by Marie D. Loizeaux. New York, Wilson, 1940. Pp. 364. \$2.25.

To break down the academic aloofness of the "musty" library and attract the vast horde of radio listeners who are enraptured by the one-man bands and bird imitators on Major Bowes famous *Amateur Hour* is quite an ambitious undertaking for a series of radio programs based on the library. The compilation of varied scripts contained in *Library on the air* is a determined attempt in this direction. While many of the scripts make noteworthy concessions to popular listening tastes, yet it remains quite true that not every program labeled "education" is a desirable, or even "listenable" radio show.

Although the book is a commendable attempt to illustrate some of the most effective scripts broadcast, it is also glaring proof that even many of the "best" scripts fall below the standards achieved by radio in its commercial programs, or some of its established sustaining features.

In order to reach more people of a lower cultural level through radio than could be reached through print the librarian must either study the techniques of radio writing, or have the material prepared by someone possessing that knowledge. In this latter regard it is well to speculate on the delivery of the material by persons possessing radio ability.

The scripts which are included in this volume represent about one-fifth of those submitted to

the editor. Their contents include the history of libraries, books and libraries in general, the functions of individual departments such as juvenile, readers' advisory service and reference, interviews with authors, and reviews of books. One script is taken from the series *America through Books*, prepared for the Wisconsin College of the Air program under the direction of Miss Mary C. Devereaux.

Reviewed by John Groller, Production Manager, Radio Station WGBI, Scranton, Penna., and Radio Director, University of Scranton.

The junior college library program; a study of library services in relation to instructional procedures. By Harlen Martin Adams. American Library Association and Stanford University Press, 1940. Pp. xii, 92. \$2.00.

The author has made a study of 136 public and private junior colleges on the list of the Carnegie Corporation's Advisory Group on Junior College Libraries and reports what these schools are doing to make the library a more important factor in modern instructional procedures.

The basic principles for organizing a junior college library program are two. It must meet specific needs and must be flexible. The steps in forming such a program are: determining the functions of library service; examining methods of correlating that service with instructional procedures; formulating plans of instruction to improve use of the library; and organizing an administration suited to such a library program. The story of Menlo Junior College shows what one school is doing to develop a library program.

Schools planning library programs will find the various plans and methods given in the book most helpful. "Because the problems and possibilities are not limited to the junior college, it is probable that the volume has value for all school librarians and teachers."—Preface.

*Catherine Kegler Dorsey,
Washington, D. C.*

Seventy books about bookmaking. A guide to the study and appreciation of printing. By Hellmut Lehmann-Haupt. New York, Columbia University Press, 1941. Pp. v, 60. \$1.00.

This annotated list of books is designed to serve as an introduction to printing and bookmaking, necessary background subjects to every librarian. This volume replaces *Fifty books about bookmaking*, now out of print. We have no

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fault to find with any of the items included but we do regret the omission of *The colophon* and McMurtrie's *The book*.

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